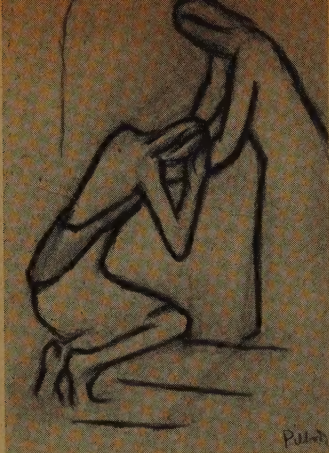


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The Prodigal Son by Pillods

Jesus Christ the Reconciler

A LOOK AT THE GENERAL COMMITTEE

PARKER ROSSMAN

DELEGATES from Student Christian Movements in fifty-six countries are preparing to attend the twentieth General Committee of the World's Student Christian Federation, which will meet at Tutzing, near Munich, Germany, August 12-26, 1956, with the theme, "Jesus Christ the Reconciler".

This issue of *Federation News* is to help their fellow members of these Movements around the world to understand the meeting of the General Committee, so that day by day they may participate in thought and prayer with their delegates at Tutzing.

What is this General Committee?

First, it is a meeting of persons from six continents: two hundred and twenty SCM leaders, carefully selected to represent their Movements, strictly delegated in accordance with official quotas, thoughtfully prepared to undertake the most important assignment given to any of the leaders of the SCMs!

Second, it is the tri-annual legislative assembly of the WSCF. The structure, the organizational life and program of the ecumenical movement of Christian students are centred in this crucial meeting. Long-range programs

are planned. Basic policies are voted. Staff and officers are elected, and the budget is determined. New Movements are elected into Federation membership. The constitution and by-laws are amended. Books, study materials and periodicals are planned. A strategy of international conferences and leadership training programs is projected.

Third, it is a study conference. The WSCF has no authority save what it earns by the sort of serious work which, by its quality and merit, commands the attention of student leaders around the world. The General Committee is the only occasion when a broadly representative group of Christian student leaders, from so many different countries, from such a broad range of experience, comes together for an intense period of work and study, with the aim



The Prodigal Son by Rembrandt

to think through and give guidance and a sense of direction to the Student Movements. This work, thoroughly and carefully done, wins for itself a position of influence far greater than would be possible if the General Committee sought to impose its will on national Movements or local groups by any legislative authority. It is actually astonishing to look at Movement reports and see the way in which the ideas, and indeed the very language, of the minutes of the General Committee have found their way into the materials and programs of SCMs around the world.

Who comes to the General Committee?

Many students volunteer to do mimeographing, wait tables or empty wastebaskets — anything for an opportunity to come at their own expense. But the Federation's character as a world-wide movement must be visible at the General Committee. It is terribly expensive for Movements in Asia, Africa, and Latin America to send their delegates, and they must not be lost in a sea of European faces ... as would happen if many students from nearby were allowed to come and empty wastebaskets. So even menial tasks must be assigned on a proportional basis, if the international character of the meeting is to be maintained.

Categories of delegates

Voting delegates are selected by affiliated Movements, on quotas based on their size. Elected Officers and members of the WSCF Executive Committee also have a vote.

The constitution of the Federation provides that the "authoritative committee of each national Movement related to the Federation" shall select at least one official delegate. These persons not only serve at one meeting, but continue as members of the General Committee until new delegates are selected for the next meeting, usually three years later. Delegates are selected at least six months in advance of the General Committee meeting so that they may be adequately prepared ... which means becoming informed on issues and problems within their own Movements, as well as swallowing, and if possible digesting, the three-foot stack of preparatory materials produced by the Officers and staff of the Federation.

Non-voting delegates are invited by the Executive Committee and include persons in several categories. It is proposed to amend the Federation's constitution at Tutzing in order to clarify terminology. A new term, *Provisionally Affiliated Movements*, is being created to designate national SCMs that have not yet fulfilled all of the qualifications for membership in the Federation. The term, *Corresponding Movement*, is proposed to designate those Movements which do not yet qualify for "Provisional Affiliation" or

do not wish to become full members of the Federation. In addition to representatives from new and provisional Movements, fraternal delegates are invited from such organizations as the World Council of Churches, World Council of Christian Education, YWCA, YMCA, and World University Service. Experts are also invited to assist the Federation in certain special phases of its work: university professors, missionaries, persons informed on schools work and theological education.

How the General Committee functions

The General Committee program and organizational structure has been outlined in advance by the elected Officers and staff of the Federation. The WSCF Chairman, D. T. Niles of Ceylon, will preside, and will also chair the Executive Committee which serves as a "steering group" during the conference. The practical work of the meeting will be undergirded by worship, Bible study and addresses to stimulate the thought and imagination of delegates. As in any legislative meeting, the delegates will be sub-divided into commissions and sub-committees which must spend long hours selecting nominees, drafting reports, and writing recommendations to be debated in plenary sessions. Delegates are assigned to committees so these will be representative of different continents, theological traditions and cultures, with the equally stimulating interchange between young students and senior friends with years of experience in the Federation.

A day at the General Committee

- 8.00 Breakfast.
- 9.00 Morning prayers and Bible study, followed by period of silence.
- 10.00 Address or meeting of commissions.
- 10.45 Coffee break.
- 11.15 Discussion groups or commissions continued.
- 12.30 Noon meal.
- 13.30 Free time for relaxation, informal conversations and sharing information.
- 16.00 Tea.
- 16.30 Plenary or business session.
- 18.30 Intercessory prayers.
- 19.00 Evening meal.
- 20.15 Evening session.
- 21.30 Evening prayers.
- 22.00 Lights out **.

** This must be some sort of quaint joke, for anyone who has ever attended a General Committee knows that evening sessions tend to adjourn at midnight, since policies must be discussed involving the use of limited resources of staff time and money, in such a large world.



Tutzing : a stimulating environment

Germany, symbolic of our divided world unwillingly split between East and West, where two radically different types of post-war reconstruction are proceeding in remarkable ways, will provide a setting for the General Committee which will be in marked contrast to that of the last General Committee held in Germany, at Eisenach in 1898. Since the war the church in Germany has established a number of *Akademies* or conference-study-centres, where persons from various professions and vocations can meet to study the rela-

tionship between the Christian faith and problems of contemporary culture. The General Committee will meet at one of the most interesting of these. Situated on a lake, in a resort area, Tutzing is a community where many artists and writers have their homes, so the *Akademie* there has taken a special interest in artistic and philosophical questions. Not only Germany, but Tutzing itself, will provide a stimulating environment for the General Committee.

Reconciliation in a divided world

Reconciliation is an urgent need in a divided world longing for peace, in fragmented universities and in the tense lives of individuals. "Jesus Christ the Reconciler", the theme for the 1956 General Committee, is a logical extension of the concern of Student Movements in recent years for the Lordship of Christ. Student conference banners in many lands have proclaimed "Jesus Christ is Lord". This theme had hardly been selected when the Federation office began to receive from Movements study guides, conference programs, Bible study outlines and addresses on "Jesus Christ the Reconciler". At Tutzing the major address on the theme will be given by Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, and one-time General Secretary of the Federation. The theme will be further developed through two addresses on "Human Hopes for Reconciliation", one from the point of view of the aspirations of new and formerly colonial nations, and the other from the point of view of the secular West, and through four panels on : The Meaning of Reconciliation in Situations of Acute Tension ; in Social and Political Questions ; in Culture, and in the Life and Mission of the Church. The panels will be developed in the light of the General Committee theme, from two points of view : the situation in which students find them-

selves today, and the answer of obedience and witness which SCM members are trying to bring to this challenge.

Worship and reconciliation

The deepest understanding of the meaning of reconciliation will, of course, come as delegates are confronted by the Living Christ Himself, in worship and Bible study. The Bible study on reconciliation will be led by Harry Daniel, General Secretary of the SCM of India, and a former WSCF Secretary. The theme will be further developed in sermons on the three Sundays of the General Committee: the first by Roger Blanchard, Federation Treasurer, and until recently General Secretary of the Protestant Episcopal Student Movement in the United States; the second by Peter Kreyszig, General Secretary of the German *Studentengemeinde*, at a service of communion held upon invitation of the local church; and the third by D. T. Niles of Ceylon, Chairman of the Federation. Morning and evening prayers will be led in accordance with the tradition of various confessions. On two days there will be an English translation of Orthodox services, which will serve to remind delegates of the centuries-old traditions of the Church and of the unique ecumenical nature of the Federation. There will be a daily period of intercessory prayer for member Movements of the Federation.

The best hours of the day are given to worship, for leaders of the Federation know well their utter dependence upon God, who alone makes possible our witness, fellowship and ministry of reconciliation. It is hoped that SCM members around the world will join with delegates in their daily intercessions, using the plan of intercessions in this issue, which also suggests ways for you to pray for the daily work of the General Committee itself.



Tutzing

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WORK OF THE COMMISSIONS

A GLANCE at the agenda, particularly at the assignments of the commissions and sub-committees, provides the best insight into the work of the General Committee. The Executive Committee of the Federation carefully selects the themes for commission study, for their work often has significance far beyond their study and reports at the General Committee itself. Sometimes what is begun there is continued for years through the exchange of papers and reports, regional meetings and staff visits. A good example of this is the University Commission, organized in 1946, which has led university professors in far corners of the earth into a new concern for study of the Christian faith. The solid core of commission work and study at Tutzing will be undertaken in connection with concrete problems which the Federation is facing. Agenda proposals, background reports and papers are being prepared for six commissions:

- I. Organization and Community
- II. Ecumenical Divisions
- III. The World in Search of Reconciliation
- IV. The Community of Learning
- V. The Call to Holy Living
- VI. Members One of Another.

I. Organization and Community

The Federation's concern for the unity of the Church must lead this commission to consider, first of all, the fragmentation which exists within the organizational structure of the Student Christian Movement itself. Good stewardship of the limited time of busy students makes some sort of organization essential, if Student Movements are to get their work done. Although there is always a danger that organizational machinery may make difficult the work of the Holy Spirit and may frustrate the growth of leadership and

Christian community, organization may also be a means of developing ecumenical leadership. This commission has been given the difficult assignment of evaluating the various types of local and national SCM organization. For example, the traditional SCM group has been a free association of students; but this General Committee will be meeting in Germany, where, after Hitler abolished all such voluntary associations, the SCM organized itself as student congregations of the churches, and has developed a type of congregational life which commends itself for study in other countries.

On the national Movement level, there are now a number of countries where several Movements are forming federal councils as a means of affiliating with the Federation, for the WSCF affiliates only one Movement in a country. In spite of the crucial role being played by councils of churches in the ecumenical movement, the Federation did not intend to set a precedent when it affiliated, as its member Movement in the United States, the United Student Christian Council, which federates a number of nationally organized denominational and "Y" Movements. There is a danger that the affiliation of such councils will encourage the development of competitive Student Christian Movements in various countries. Such councils also tend to remove the Federation still another step distant from local SCM groups. Yet how else can the Federation insist upon the cooperation of several existing Movements in a single country? Councils may develop self-perpetuating machinery which blocks the growth of greater unity as easily as they may be used as a step towards unity.

In its study of the fragmentation of the SCM, the commission must also consider the relationship between student pastors or university chaplains and the student groups, as well as that between "student work" (that is, the provision by the churches and other agencies of student centre buildings, chaplains, etc.) and "Student Movements" (in which students themselves assume initiative and control). This commission must help the Federation to draw together the various strands of student Christian work into the visible unity which Christ requires of a Christian community.

II. *How ecumenical can we be?*

"Ecumenical Divisions" is an odd title for a commission. The ecumenical movement is by definition seeking unity, and yet the Federation finds its ranks divided in this very effort. This commission must formulate policy to guide the Officers and staff as they seek to work in a number of areas where the leaders of the SCMs are divided. The Federation has no clear policy, for example, on the participation of Roman Catholic students in its member Movements. Some SCMs hold that their ecumenical responsibility requires them to invite Roman Catholics into membership, in the hope of making them better members of their own church. Is it our task to make SCM members more loyal to their own denominations, whatever they may be? The Roman Catholic Church would say rather that a Catholic student who is loyal to his church should not belong to an SCM group. Are we, therefore, being ecumenically responsible if we invite Roman Catholics to worship and study in mixed groups of Catholics and Protestants? Other leaders

and Movements in the Federation hold that the position of the Roman Church is wrong, and therefore it is their ecumenical duty to influence as many Catholic students as possible, and to make them restless and dissatisfied with the position of their church. The question of confessional loyalty is one which this commission must face with utter frankness, if it is to do its job.

A second point of ecumenical division comes in relationship to those SCM leaders who feel that Roman Catholic students should be converted away from their church. This would also be the position of many leaders of the International Fellowship of Evangelical Students, the international organization of Inter-Varsity groups, which is organized parallel to the Feder-



Bearing the Cross by Pillods

ation, thus dividing the witness of the SCM in many universities. Many of the IVF's fundamentalist members are horrified by the thought of the Federation's fellowship with Orthodox and Catholic students. This commission must assist in the formulation of Federation policy towards IFES and its challenge that the Federation is not sufficiently concerned with personal evangelism. Many Federation leaders feel that IFES is not related closely enough to the Church, and propose to make clear where the Federation stands by adding a positive statement on the Church to its constitution. This question of constitutional revision is assigned to Commission II. On the surface, it may seem a minor point to add the words, "within the life and calling of the Church", to the constitution. But it is evidence of a whole new emphasis which has grown up in the SCMs as they have become increasingly aware of their role in the life of the Church and of the necessity for a close relationship with it. This commission must undertake these tasks prayerfully, in an effort to assert again the Federation's ecumenical determination to make visible one Church and one SCM.

III. *The World in Search of Reconciliation*

The major speeches and panels on the theme, "Jesus Christ the Reconciler", will provide the setting for the work of this commission as it seeks to deal with some difficult questions of relationships between the Federation and "the world". The Federation often declares that its primary aim is witness; unfortunately, the SCMs so often confine themselves to witnessing among Christians. Where do the Federation and its member Movements confront the non-Christian? "The world", where the Federation is called to witness, takes many organizational forms, and the Federation, therefore, faces some difficult questions of relationship with organizations as varied as World University Service, the International Union of Students, COSEC, UNESCO, and several international student religious bodies. This commission must begin with the determination of the Federation to be a *world-wide* Christian community, which includes students from both sides of the iron curtain, and not to show partiality towards organizations serving only one half of the divided world. Some have suggested that the Federation should have a witness in both COSEC (the National Unions of Students in "Western" countries), and IUS (which represents National Unions of Students, the bulk of whose membership resides behind the iron curtain, and in "colonial countries"). Unfortunately, the Federation budget and staff time are too limited to make possible an extensive program of fraternal visits and consultations with secular student organizations. The assignment of this commission is not an easy one, as it seeks to propose ways in which the Federation can give creative leadership in the world student community.

Here the theme of reconciliation may come most alive, as we face our own inner tensions and the dramatic division between East and West in the secular student community. This commission must, therefore, inevitably begin with some theological questions as it concerns itself, for example, with the relationship of the Federation to World University Service, of which it

has been a sponsor since its creation in 1950, as it faces the decision as to whether or not it will be largely a "Western" organization. The Federation must also examine its own motivations in attempting witness and reconciliation. Do we hope for reconciliation only at the end of time and in another world? What is the relationship between that eschatological reconciliation and the reconciliation we hope for in human history? Can reconciliation be the leading motivation of our political, social and cultural struggles, or should we rather look towards the ideas of God's order and justice? Such theological questions will arise from attempts to define policy, as well as serving to undergird and enlighten policy decisions.

IV. The Community of Learning

This commission is concerned with the university world in which the SCMs live and witness. It must ask itself whether or not the Federation should become a University Christian Movement, rather than just a Student Federation. It will review the significant work done by the University Commission which, during the last decade, has directly and indirectly stimulated the organization of faculty work and professors' study groups in many countries. Some SCMs have, from their beginning, been concerned with faculty work. Indeed, many of them have always been partnerships of professors and students. But through its publications and staff travel, the Federation has been stimulating study groups of teachers to a new awareness of their responsibilities as Christians to evaluate, in the perspective of Christian faith, the nature of the university itself, the total educational enterprise, and their particular fields of academic study. At Tutzing, the delegates assigned to this commission will have the opportunity to set new directions in this work, growing in part out of the findings of the University Consultation, which will be held at Mannheim the week preceding the General Committee. The Hazen Foundation in the United States has made available to the Federation the services of Professor Edward Dirks of Yale University, who, as this is being written, is somewhere between Thailand and the Philippines, on his three-month trip to Asian universities, to discuss these concerns with faculty and SCM leaders in preparation for the work of the Consultation and this commission at Tutzing.

With this faculty work well under way, Commission IV must examine anew "The Community of Learning" in an effort to discover new areas of unmet need. For example, it has been suggested that the SCMs are particularly weak in certain specialized institutions of higher education, such as technological institutes and teacher training colleges. The SCM's concern for the entire university world continues to direct the attention of the University Commission into such new areas of work.

V. The Call to Holy Living

The very language of this commission title, "holy living", will be shocking to many, and it is intended to be. If the concern of students today for "personal

religion" represents an unconscious effort to escape from difficult and pessimistically-viewed economic and political realities, then logically the Federation should bluntly stress the necessity to proclaim the Gospel *in the world*. This is no time to allow students to rest content with a misty-eyed concern for "personal prayer" and "pious living". Yet, here is the Federation proposing a commission on sanctification, or holy living.

But in reality this is a double-barreled blast at the problem. On the one hand it recognizes that the SCMs cannot ignore the obvious hunger of students for a rich personal religious life. Some are turning to fundamentalist and sectarian groups in search of a type of religious discipline and devotional life which they find neglected in the SCM. This commission must, therefore, direct the Federation to a renewed concern for helping students with prayer, the devotional use of the Bible, and other disciplines of personal religious living. But, at the same time, it must do so in a way that will stress the dependence of the individual Christian student upon the Christian community wherein prayer and personal discipline become meaningful and possible; and, more important, the Federation must make clear to students that "holy living" never means withdrawing from the world, but disciplining oneself through that type of prayer and service which is directed at meeting the concrete needs of men and problems of society. It is expected that this commission will show the SCMs that they must direct the "personal devotional life" interest of students away from "pretty prayers" and towards sharing the agony of the incarnate God in prayer that sweats blood and discipline which leads to crucifixion.

VI. *Members One of Another*

A continuing problem in dealing with students who are tempted to think in organizational terms, rather than in terms of a movement of God in the university, is that of "making the Federation real to every member". If they know the Federation at all, many students tend to think of it as an office in Geneva, some travelling secretaries, some publications, and as a "charity" asking for money. This commission will try to help members of local SCM groups to see that the Federation is, first of all, their own work on the campus, and only secondly the administrative office in Geneva. This requires that students become more conscious of a sense of partnership within the Church with Christian students around the world. This commission, therefore, will begin by discussing the significance of the Federation as an instrument for expressing mutual love among students, as a witness within the life of the university to the unity of the Church, and as a sign and factor of reconciliation in a divided world. It must give thought to ways of making this international fellowship more visible, as staff and students are exchanged from country to country, as ideas are exchanged through letters and publications, and as financial resources and leadership skills are shared. This commission must also deal with the puzzling problem of "foreign students", puzzling in that Movements which deeply want a sense of fellowship with those in other lands

so often do not know how to receive and extend adequate Christian fellowship to overseas students in their own universities. It is sad to note that a group of Christian students from a non-Christian country, who had studied in a so-called Christian college in a so-called Christian country, reported that they were returning home after four years much less Christian, and much more cynical about the meaning of Christian fellowship, than they had been when they arrived. This commission must draft recommendations — perhaps for regional activities and conferences, or mutual prayer, or speakers on the Federation, or publications — to help make students everywhere more conscious of their membership in the Federation. It must also deal with this question: should the Federation continue to organize its work on a regional basis; or is the Federation's genius to work only on a world-wide basis in order to give broader vision and scope to the work of the SCMs?

The Crucifixion by Rembrandt



*Jesus
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WORK OF SUB-COMMITTEES

1. Mutual Assistance

The SCMs demonstrate the extent to which they are members of one another through their sharing of resources, money, staff time, and leadership skills. This sub-committee, in cooperation with Commission VI, must propose ways in which financial assistance can be given by one Movement to another through the Federation without paternalism. The Federation staff spends an increasing amount of time and energy trying to find money to meet the needs of new Movements and of Movements which are going through a difficult period because of economic crises, war, or other disasters. In some areas there are possibilities of growth and expansion which far exceed available resources. The Indian SCM, for example, has appointed six new provincial secretaries who are covering new areas, but is having difficulties in raising its mounting budget. Its continuing growth is crucial because the Movement has a key role to play in expanding Christian work in Asia. Yet the Federation must not become a Santa Claus, known primarily as a giver of gifts. Its fellowship must not be strained by a distinction between "giving" and "receiving" Movements. All Movements have something to contribute, and all need the help and stimulation of others. Moreover, it is important that Movements think of mutual assistance in larger than financial terms. The exchange of personnel between Movements, such as C. I. Itty of India, who went to Indonesia, and Donald Wilson, who has been sent to Chile by the SCM of Canada, is one highly significant development which this sub-committee must encourage.

2. Finance

It is no wonder that the Finance Sub-Committee works later at night than any other group at the General Committee. The Federation would need at least 700,000 Swiss francs (a little more than four Swiss francs to the dollar, and twelve to the pound) in order to do a good job internationally,

and to meet the essential needs of young Movements and those in difficulties. Yet the present regular budget provides for an income of only 328,000 Swiss francs, of which national Movements contribute only 182,000. The balance comes from churches, foundations, missionary societies, friends, and the sale of publications (income from which often does not cover costs). On the expenditure side, this regular budget includes only 20,000 francs for grants to national Movements, the rest going for what we might call "general international program".

Of course, at least half of this international program — staff services, conferences and leadership training courses — is intended for mutual assistance. However, there is a need for a much broader program of mutual assistance, which is the reason for "Federation Special Projects". The Finance Sub-Committee carefully examines the needs of all national Movements for financial help, and lists them in order of priority. These Special Projects are presented to national Movements, churches, missionary societies and individuals, who might be interested in making a special effort for one particular Movement or area rather than for the Federation as a whole. The success of this appeal varies from year to year, but approximately 100,000 Swiss francs are collected in this way annually. Added to the budget, this still leaves a gap of approximately 270,000 francs between actual income and the minimum needs of the Federation and its member Movements. The Finance Sub-Committee looks for ways in which new resources can be found, the interest of new churches and missionary societies secured, and, above all, the concern of national Movements for mutual assistance strengthened. There are in the Federation more than fifty-five member movements. Only twenty-five of them contribute to the Federation. Although many of the others are unable to cover even their own most pressing needs, they would learn much by helping others rather than thinking always of their own needs. Many Movements which give to the Federation do so on the basis of a special appeal to their members, rather than on a budgetary commitment. This creates a considerable degree of uncertainty and irregularity in Federation finances, and amounts to a refusal to consider assistance to other SCMs as of equal importance with fulfilling their own programs.

The Finance Sub-Committee has the heart-breaking experience of being unable to meet the needs of some Movements; and of giving insufficiently to others, the "head-breaking" job of juggling figures for endless hours. But it also has the wonderful task of trying to teach Federation members that faith in Jesus Christ means self-sacrifice and mutual love.

3. Survey of Movements

Once every three years this sub-committee reviews the life and work of each member Movement of the Federation, giving particular attention to

relationships between that Movement and the WSCF, the need for Federation visits or financial assistance, and any special problems. All changes in Movement constitutions must be approved by the General Committee. The sub-committee must also propose to the General Committee changes in status of provisionally affiliated or corresponding Movements, or recommend that new Movements be affiliated to the Federation.

Not only must this sub-committee deal with such specific questions, but it must also consider what should be the Federation's policy of expansion. In 1910 the Federation had twelve Movements. In 1926 there were twenty affiliated Movements, with none in Africa or Latin America. Today there are many new Movements emerging, and the Federation must consider carefully how each of them may be aided and stimulated.

4. *Publications*

The format and content of *The Student World* are perennial questions for discussion at the General Committee. Is it interesting to undergraduate students, and if not, should it be, if it is designed to be a publication of a *student* Movement which takes seriously its intellectual vocation? Does it need a picture of a pretty girl on the cover to attract the attention of serious students and senior friends of the Movement who are interested in intellectual developments in the student community in other parts of the world?

Similar questions of policy and format will be raised concerning all Federation publications. There has been a serious effort to make *Federation News* more attractive to undergraduates, as a result of such a discussion at the last General Committee. Has this effort been worth the great expense? This sub-committee must evaluate such changes and propose new ventures, for the publications of the Federation are the primary means for communication and for exchanging ideas among Movements.

The sub-committee will also work on a revised edition of *Venite Adoremus II*, the Federation's ecumenical student prayer book, which will be published first in a Spanish-Portuguese edition to meet an urgent need of the Latin American Movements for a book of prayer and worship materials.

New "Grey Books" may be proposed. These are books which grow out of Federation conferences and study, and which may be used as resource material and to stimulate similar study in national Movements on special problems or areas of need.

5. *Future Conferences*

The type and frequency of Federation conferences is another policy question which requires study. Should the Federation concentrate on a few big international conferences, or would it be better to put the emphasis upon

regional leadership training meetings? Or should the Federation perhaps limit its international meetings to consultations on special problems? Certain traditional Federation events also need to be evaluated by the General Committee. For example, each year since the second world war the Federation has had a "chalet", where group study of a specific problem has been carried on in the leisurely way that is possible only in a conference which lasts several weeks. The most recent "chalet" was held in Australia this year. These "chalets" have not only stimulated minds and provided valuable reports, but have also provided a type of rest and refreshment for participants that is invaluable for harried students and which is seldom found in the usual conference. Should these "chalets" be continued? And what about the next General Committee: where should it meet, and what sort of program would be most productive and helpful?

6. *Schools Work*

Are "fundamentalist" groups and clubs in the high schools leading many young people into unfortunate religious experiences? Are the SCMs recruiting among high school Christian groups the members and leaders they need for tomorrow? The Federation has recognized the importance of the work of many of its member Movements among high school boys and girls and has helped with conferences and consultations, publications and staff visits. It is not clear, however, what tasks need to be undertaken internationally other than some exchange of information and technics. A consultation of European schools work leaders, held by the Federation early in 1956, expressed a number of convictions which have been referred to this sub-committee. Beginning

Doubting Thomas by Rembrandt



with the assumption that the aim of autonomous schools work is to witness to high school young people, and not just to recruit future members for the SCM, the consultation agreed that this work must be carried out not only within the framework of the Federation, but also against the background of the whole range of initiatives being undertaken at the present time by various Christian youth organizations.

7. Theological Education

In its concern for all types of students, the Federation sometimes finds that theological students create special problems. Sometimes they dominate the SCM; at other times they neglect it. They are often in specialized institutions with particular problems. In recent years under the leadership of Dr. Keith Bridston, formerly a WSCF secretary and now a professor at Nommensen University in Indonesia, the Federation has given creative attention to the nature of theological education itself, and this sub-committee at Tutzing will have before it the report of a special consultation on theological education which is to be held in July 1956, jointly sponsored by the Federation and the World Council of Churches. This consultation will, for example, discuss how a proper ecumenical emphasis should be included in the seminary curriculum: through special courses on ecumenism? or by an ecumenical emphasis in all courses? The General Committee must frame policy for future Federation work in this area. What is our continuing responsibility?

8. Race and Politics

The Federation is tremendously concerned with questions of political tension and race discrimination, particularly as students become victims of prejudice. No advance agenda is being prepared for the sub-committee which will deal with such questions at Tutzing. This will enable it to deal creatively with the current situation against the background of the consultations on these subjects which will be held at Mannheim, Germany, just before the General Committee meeting. At the consultation on "race", there will be a conversation between South Africans, Africans and Europeans. In the one on "politics", there will be a conversation between students from "colonial" and "imperialist" nations. The reports of these consultations will provide the agenda for work of this sub-committee.

9. Men and Women in the University and in the Church

Many SCMs have called attention in significant ways to the "role of women" in the SCM and the Church. Recently, however, Dr. Madeleine Barot, Executive Secretary of the Department on Co-operation of Men and Women in Church and Society of the World Council of Churches, challenged the Federation to give leadership to the Church at a slightly different point.

The SCMs have had years of experience as co-educational movements, where men and women have worked together. Indeed, it was pointed out that only the Federation, of the various international ecumenical agencies, stands for full and equal cooperation. "The present concern about the place of women shown by the churches and the World Council of Churches is largely to the credit of WSCF members now in leading positions in the churches and remembering the good experiences they have had in mixed student work", said Dr. Barot. Yet, she continued, "the Federation has not gone deep enough into the question. It has dealt with personal problems of relations between men and women, sex, marriage, morality, etc., but it has not developed any philosophy of cooperation." This sub-committee at Tutzing will, therefore, be asked the questions: Why should men and women work together? In what do they complement one another? Need one another? The sub-committee will begin a process of evaluating what the SCMs have learned in their years of experience in co-educational work. It has been suggested that at this point the Federation has an opportunity to have a profound influence upon the Church.

Looking Ahead

The General Committee will meet this summer with one primary aim in mind: to strengthen your hands as Christian students, to aid and encourage your local SCM group in its work. The study, commission and sub-committee reports, all of the work at Tutzing will be useless unless you join the delegates in prayer and study, recognizing that all of us, working together, have the same Lord and the same mission. Some SCM groups are numerically strong; most are small. A few have financial resources; most are poor. Some have able leadership with rich minds, deep faith, skill and vision; most are human, busy, and in need of encouragement. Participating in the Federation should give each group a sense of significance in its work as viewed in larger perspectives: the history of the SCM, the richness of international fellowship, new materials, new ideas, new leadership skills, and wider horizons of vision. For God has given to Christian students one of the most important tasks in the world: that of witnessing for Jesus Christ in the universities where tomorrow's ideas and tomorrow's leaders are being shaped.

* * *

The drawings by Pillods are from the series illustrating the New Testament, entitled *Images des Evangiles*. The price of the series is 8,000 French francs, and inquiries and orders may be sent directly to the artist at 50 Rue Fontaine-au-Roi, Paris 11.

The cover photo of the central figure in the tympanum over the door at the abbey of Vezelay, France, is by Pierre Kill, Avallon, France.

The photo on the lower right, page 67, is by Barbara Seidl-Herberz.

INTERCESSIONS

THIS schedule of intercessions is divided into two sections : the first includes suggestions to individuals and Movements for use on behalf of the General Committee and will also be followed at Tutzing with necessary modification (all intercessions are for the following day's program); the second is the daily schedule to be used at the General Committee for interceding for countries — their churches, their universities, colleges and schools, their teachers and students, and, in many cases, their SCMs.

Sunday, August 12

I. For opening of the General Committee.

For delegates and all participants.

For the address on "The Anxiety of the World".

For the work of the commissions, particularly

I. Organization and Community

II. Ecumenical Divisions

and for those organizations related to the work of these commissions: the International Fellowship of Evangelical Students and Pax Romana.

For the work of the nominating committee.

II. For Germany both East and West, for the *Evangelische Kirche* in Germany; and for the final rally of the German *Evangelischer Kirchentag*.

Monday, August 13

I. For the past Officers and Executive Committee of the WSCF.

For the address on "Human Hopes".



For the panels.

For the work of the commissions, particularly

III. The World in Search of Reconciliation

IV. The Community of Learning

and for those organizations related to the work of these commissions: World University Service, International Union of Students, COSEC, World Union of Jewish Students, UNESCO, International Association of Universities, International Association of University Professors and Lecturers, and for the life of all universities and colleges.

II. For Australia, New Zealand, the Pacific Islands.

Tuesday, August 14

I. For the elections.

For the address on "Jesus Christ the Reconciler".

For the work of the commissions, particularly

V. The Call to Holy Living

VI. Members One of Another

and for those organizations related to the work of these commissions: World Christian Youth Commission (YMCA, YWCA, Youth Department of the World Council of Churches, WCCSEA, WSCF).

II. For the United States and Canada.

Wednesday, August 15

I. For the new Officers and Executive Committee of the WSCF.

For the conclusion of the panels.

II. For Central America and the Caribbean: Jamaica, Mexico, Guatemala, Cuba, Honduras, Puerto Rico, Nicaragua, Costa Rica, Venezuela, Colombia, Panama, Haiti, Dominican Republic.

Thursday, August 16

I. For the Bible study.

For the work of drafting committees.

For the staff of the Federation.

II. For South America: Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Paraguay.

Friday, August 17

I. For plenary sessions (discussion of commission reports).

For all interpreters, officer helpers, and others with responsibility for the daily life of the General Committee.

II. For Africa: Nigeria, Gold Coast, Sierra Leone, East Africa, Madagascar, French-speaking West and Equatorial Africa, South Africa, Central African Federation.

Saturday, August 18

I. For the celebration of the Holy Communion and for the right repentance for our divisions.

For the worship life of the General Committee.

II. For the Middle East: Syria, Lebanon, Egypt, Sudan, Ethiopia, Iraq, Iran, Turkey, Greece, Jordan, Israel, Cyprus, Arabia.

Sunday, August 19

- I. For the work of the coming week, Bible study, committees.
For the life of the local parish in Tutzing, for the church of Bavaria and for the *Evangelische Kirche* in Germany.
- II. For India, Pakistan and Ceylon.

Monday, August 20

- I. For the work of all sub-committees, particularly
 - 1. Survey and Mutual Assistance
 - 2. Finance
 - 3. Publications
- II. For South East Asia: Burma, Malaya, Indonesia, Philippines, Thailand, Vietnam.

Tuesday, August 21

- I. For the work of all sub-committees, particularly
 - 4. Work in Theological Seminaries
 - 5. Work in Schools
 - 6. Racial Questions
 - 7. Men and Women

For Bible study.
For the work of drafting committees.
- II. For East Asia: China, Japan, Hongkong, Korea, Taiwan.

Wednesday, August 22

- I. For the work in plenary sessions (sub-committee reports).
- II. For USSR, Poland, Czechoslovakia, Hungary, Bulgaria, Yugoslavia.

Thursday, August 23

- I. For the work in plenary sessions.
For the work of the *Evangelische Akademie* in Tutzing.
- II. For Nordic countries: Sweden, Norway, Denmark, Iceland, Finland.

Friday, August 24

- I. For Bible study.
For understanding the significance of the General Committee in the national and local SCMs.
- II. For other European countries (predominantly Protestant): United Kingdom, Netherlands, Switzerland.

Saturday, August 25

- I. For the closing service.
- II. For other European countries (predominantly Roman Catholic): France, Italy, Spain, Portugal, Belgium, Austria, Ireland.

Sunday, August 26

- I. For the safe travel of delegates.
For the work of WSCF Staff, Officers and Executive Committee in the coming year.
- II. For the Church, her Mission and Unity (World Council of Churches, International Missionary Council).



AFFILIATED MOVEMENTS



- 1 Australia
- 2 Brazil
- 3 Burma
- 4 Canada
- 5 China
- 6 Czechoslovakia
- 7 Denmark
- 8 Finland
- 9 France
- 10 Germany
- 11 Great Britain and Ireland

- 13 India, Pakistan, Ceylon
- 14 Indonesia
- 15 Japan
- 16 Korea
- 17 The Netherlands
- 18 New Zealand
- 19 Nigeria
- 20 Norway
- 21 Puerto Rico
- 22 South Africa
- 23 Sweden

*



MOVEMENTS



PIONEERING MOVEMENTS

- | | |
|-------------------------------|-----------------------|
| 38 Argentina | 51 Nicaragua |
| 39 Bolivia | 52 Paraguay |
| 40 Central African Federation | 53 Peru |
| 41 Colombia | 54 Portugal |
| 42 Costa Rica | 55 Dominican Republic |
| 43 East Africa | 56 Spain |
| 44 Ecuador | 57 Thailand |
| 45 Egypt | 58 Venezuela |
| 46 Greece | |
| 47 Guatemala | |
| 48 Iran | |



A SERVICE OF BIBLICAL MEDITATION AND PRAYER

*in preparation for the meeting of the
WSCF General Committee*

LET us worship God, who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation.

Let us hear in the Scriptures of Old and New Testament the story of His redeeming power and love. Let us consider Jesus Christ whom He has given to be our peace. Let us pray for the World's Student Christian Federation, and in particular for its General Committee, that in all its work it may bear witness to Jesus Christ the Reconciler, in whose name we say

Our Father ...

Reading I. The promise of reconciliation. The prophet Hosea declares God's unfailing purpose to His faithless people.

Hosea 2: 14-23.

Silence.

Hymn: "The Lord Will Come and not Be Slow."

Cantate Domino 104.

Reading II. The place of reconciliation. Jesus Christ on the Cross fulfils God's promise of love, forgiving us and putting an end to our divisions.

Luke 23: 33-46.

Silence.

Hymn: "O Sacred Head Sore Wounded."

Cantate Domino 23.

Reading III. Servants of the Reconciler. God sets us in the world as ambassadors of Christ.

II Corinthians 5: 14-21.

Silence.

Let us pray. Most gracious and merciful God, we bless thee that thou hast loved us with an everlasting love and that thou hast come near to us in Jesus Christ thy Son, that in him thou hast taken away the enmity and made us brothers: and that thou hast called us to follow him.

For his sake, in whose name alone is salvation for all mankind, we pray for the World's Student Christian Federation and its General Committee

in its worship, Bible study and lectures.

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.
in work for the peace and unity of the Church
(here we remember other churches than our own).

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.
in striving for peace among men
(here we remember other international student bodies).

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.
in its endeavour to set forth the Saviour throughout
university and college life.

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.
in calling students to unswerving discipleship.

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.
in binding us together with students of many lands
in mutual love
(here we remember people in other Movements for whom we
especially ought to pray).

Versicle : Abide with us, O Lord.

Response : For without thee we can do nothing.

Holy Father, sanctify us in the faith. As thou didst send thy Son Jesus Christ into the world, even so send us into the world ; keep us from evil, and let thy love be manifested in us. May thy whole Church and mankind at length be one in thy dear Son, as thou art one with him and he in thee ; thou in him, and he in us, that we may all be perfected in one through Jesus Christ our Lord. Amen.

Hymn : "The Head that Once Was Crowned with Thorns."

Benediction.

Cantate Domino 31.

Notes :

1. The service is designed to help national Movements and SCM branches throughout the world to pray for the General Committee in August. The biblical passages provide an opportunity for meditation on the main theme of the meeting, "Jesus Christ the Reconciler". The prayers, especially the latter half, are related to the different commissions in which much of the work will be carried on.

2. Each passage of Scripture might well be read by a different person. After them an address might be given.

3. The silence after each reading is for meditation upon the passage. It will therefore be useful if everyone has his own Bible at the service.

4. The hymns are given as examples. It may be convenient to choose others like them.

entmythologisierung
 KOINONIA
 UMBRELLA
 REIN
 C
 CONFRONTATION
 conferenceship
 FELLOWSHIP
 Soborn
 MISSIONIZE
 ENGAGE



My Last General Committee

(or Confessions of a Conference Addict)

My dear Successor, Stu Movement :

AS THE shadows lengthen and dusk dims on a long and happy SCM career, I would like to pass on to you some advice in preparation for your trip to Tutzing this summer. At my advanced age (I will be twenty-four next month, you know), I felt that I could no longer stand the rigours of another General Committee.

Raison d'être

strategy UMBRELLA RAISON D'ÊTRE conversatio

Here, then, are some words of wisdom from one who has spent some of the best forty-hour days of his life at Federation meetings:

1. *Preparatory documents.* There are two schools of thought in regard to the cloud of blue, pink, yellow and white papers which will descend on you. One school believes that you should read the preparatory materials. The other school believes that you should not. In fact, neither does. For those, like yourself, living in remote areas, the whole point is irrelevant because they will not reach you until you return home after the conference. Even at the General Committee it is probably wise not to read the documentation too carefully, since it may be an embarrassment for the WSCF secretaries who theoretically prepare them but actually have them done by their office secretaries (who know more about the various concerns than anyone else in any case). Besides, as one leading Federation personality holds, reading preparatory documents tends to prejudice one's mind.

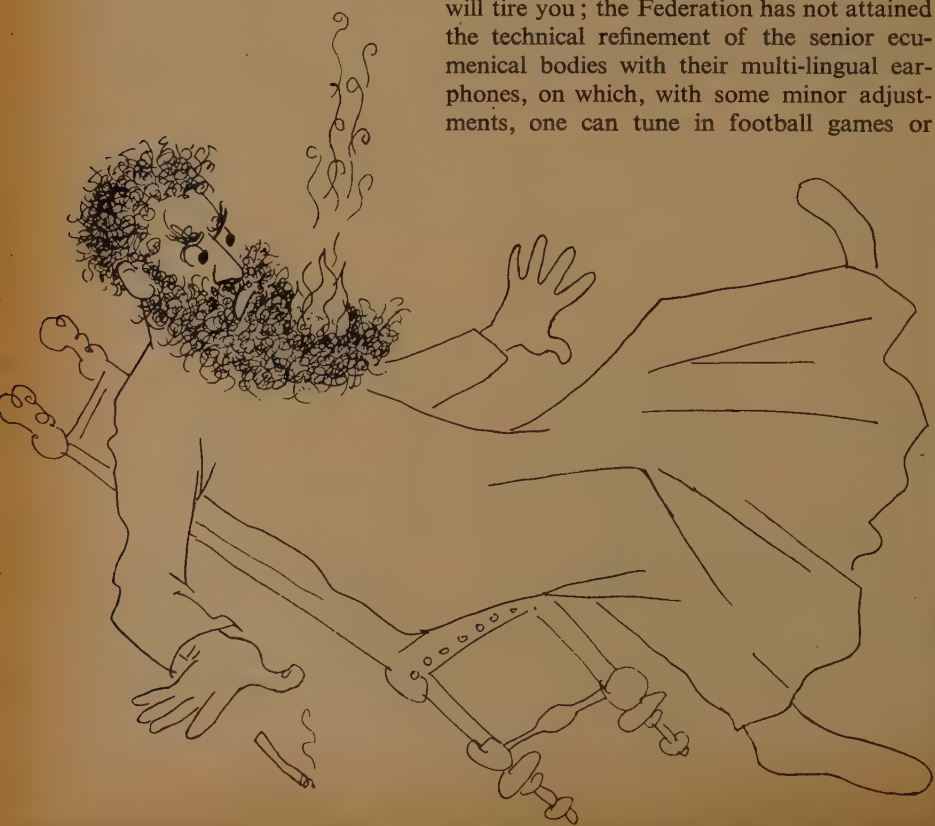
...the technical refinement of the senior ecumenical bodies with their multi-lingual earphones...

(Any resemblance to any person, living or dead, is purely coincidental)



2. *Travel instructions.* Your contribution may be nullified by not attending the right meeting. It is, therefore, advisable to read the travel instructions. There is an unconfirmed report of one delegate (following the usual abstemious practice outlined under point one) arriving three days late in New York for a meeting which was actually taking place in Paris. There is also a story (again unconfirmed) of a delegate spending a week at an "SCM" conference before discovering that it stood for "Society for Care of Marsupials"; he said later he thought the worship services of the meeting somewhat eccentric, but his ecumenical training had stretched his liturgical tolerance to almost superhuman limits. The point is that all international meetings are deceptively similar. (N.B. The instructions should not be taken *too* literally. A chap turned up at one conference equipped only with a towel, a bar of soap and a notebook because, as he put it, "that wuz all I wuz asked to bring". It is also worth mentioning that the train and bus schedules in such instruction sheets are invariably wrong, and the addresses and telephone numbers as well; the statistics on those who fail to show up at all as a result of these aberrations are still incomplete.)

3. *Committee work.* Don't attend too many of the plenary sessions at the General Committee. For one thing, they will tire you; the Federation has not attained the technical refinement of the senior ecumenical bodies with their multi-lingual earphones, on which, with some minor adjustments, one can tune in football games or

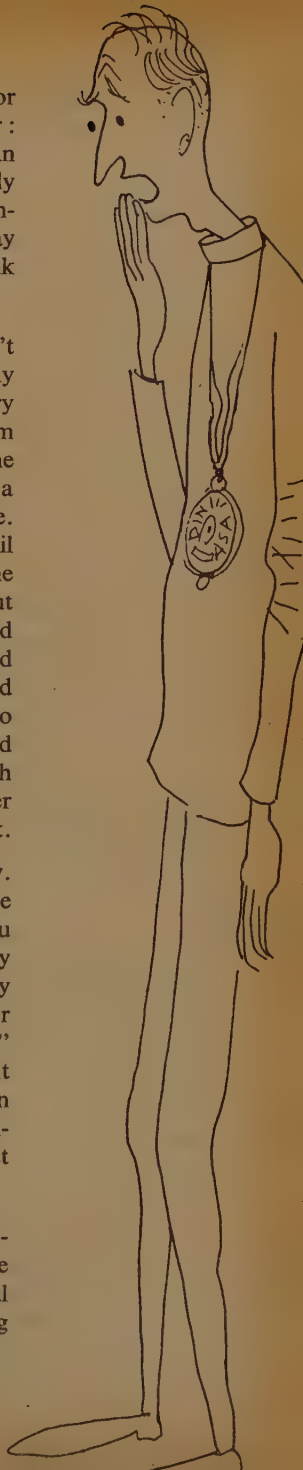


symphonic concerts during long-winded speeches. For another thing, most important decisions are made either : a) months before ; b) in the sub-committees ; c) or in the back rooms of local cafés in the hours immediately preceding and following midnight. Furthermore, listening to all of the speeches may confuse you and may even, though this is unlikely, cause you to rethink your position.

4. *Other delegates.* There is an old saying, "Don't judge an ecumaniac by his covers". One can hardly stress this too strongly. I remember vividly the sad story of two General Committee delegates who shared a room for two weeks without speaking to each other. The one was a dark, exotic figure with long black robes and a full beard ; the other was a tall, ascetic Nordic type. They got along tolerably well with sign language until the last day of the General Committee. Then, to the surprise of his roommate, the black-robed man let out an unmistakable Anglo-Saxon expletive when his beard caught fire while he was lighting a cigarette. It turned out they were both Americans. The man with the singed beard was an All-American football player from Ohio State studying on a Fulbright scholarship in Athens, and he had assumed that his blonde roommate was a Swedish bishop, having mistaken the photographic light-meter hanging around his neck for an ecclesiastical adornment.

Of course, this may also work in the opposite way. There is always the chance at a Federation conference that the young fellow in shorts, whose toothpaste you habitually pinch in the morning and whose theology you habitually correct in the discussion groups, may turn out to be a bishop of the Church of Ceylon. In later years, these are what they call "non-theological factors" in unity negotiations (e.g. "his ecclesiology is all right but he's a toothpaste snatcher"). In general it has been found wise by experienced conferees to avoid back-slapping and practical jokes until the delegates list is well memorized and faces matched.

5. *Conferenceship.* As you are well aware, SCM gatherings offer unparalleled matrimonial prospects to the unattached. This has given rise to the fundamental principle : *Be Kind To Other Delegates.* The girl sitting

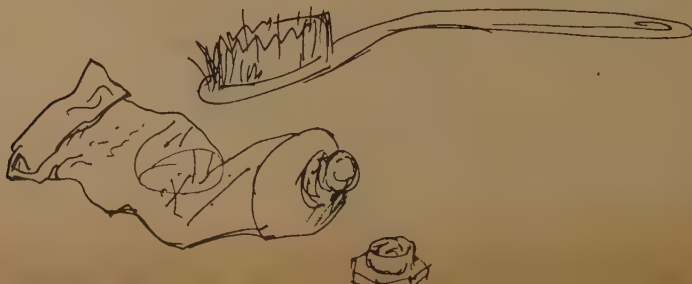


next to you in the Bible study group may be your future wife ; matrimonial prospects are often dimmed by rude remarks about her exegesis or aspersions on her intelligence. There is another fundamental principle which should be heeded: *Be Discreet*. The attractive young lady whom you invite out for a walk to discuss the morrow's agenda may turn out to be the wife of a General Secretary who : a) is insanely jealous ; b) was trained as a Commando during the war to strangle people with his bare hands. The possibilities for confusion on this delicate subject are complicated by the informal habit in Federation meetings of using only first names and of the recent practice of some well-known SCM figures of maintaining their maiden names after marriage. Some legislation may have to be enacted on this thorny issue at the next General Committee.

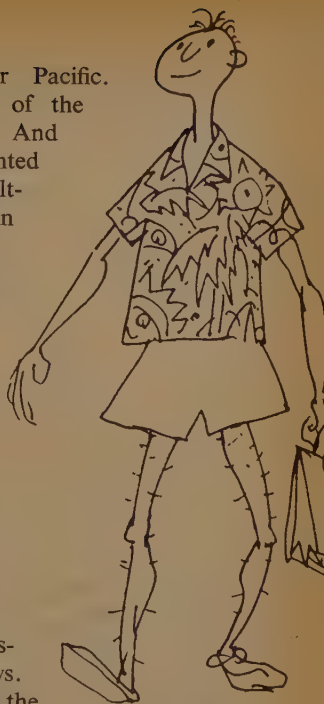
Speaking of names, another pitfall for the uninitiated is nicknames'. The chap sitting at the end of the table whom everyone calls "Vim" may be cracking jokes, and the fellow called "Charley" may be wearing a T-shirt, but before you start improving their theology or pulling them on their ecumenical history, it is probably just as well to know that they may be the General Secretaries of the World Council of Churches and the International Missionary Council. Once again, let me remind you, memorizing the name list has saved many a budding ecumenical career from premature withering.

6. *Communication*. One of the charming things about the Federation is that you can use any known language in the discussions and will almost certainly be misunderstood. And if you hear your own language, you will probably not recognize it. This is only partly a question of linguistics ; any confirmed ecumenist sprinkles at least three foreign words in every sentence he utters. This gives everyone the *feeling* that he understands what has been said, without ever being able to pin down controversial points. A basic vocabulary of twenty-five foreign words will probably keep your head above water for the first week and by then you will have picked up enough new ones to sustain you until the end.

Then there is the skilful use of jargon. At the present, the "umbrella", first raised at Bièvres in 1950, reigns supreme, though some of the *cognoscenti* now favour "reinforced umbrella". "Confrontation" and "relevance" have had long and useful lives, but a new threat is looming on the horizon in the form of "missionize" — it may sound too much like a car polishing wax to gain universal acceptance. "Fellowship" used as a verb is doing well in America, but there are hopes that this monstrosity may



not have the vitality to bridge the Atlantic or Pacific. *Raison d'être* persists in spite of all the efforts of the French delegates to retire it to decent obscurity. And "secular anthropology" was destined for unprecedented overuse until it almost wrecked a political consultation in Paris; there it caused hopeless deadlock in which half the delegates thought the discussion which centred on it was about Barthian eschatology and the other half about the Folies Bergères. After that it was abolished by a fiat of the Executive Committee. In brief, when you have mastered "entmythologisierung" (to be practised in private at least twenty times before use), "challenge", "strategy", "koinonia", "engagement" (failure to distinguish between the French and English forms can be catastrophic and may lead to public ridicule by the General Secretary) and "sobornost" (not to be confused with "goulash"), you are prepared to enter the Federation arena. Confidence is of the essence. Even misused and mispronounced, a foreign word is always more effective in a General Committee discussion than a plain, ordinary one that everyone knows. Your own countrymen won't know what it means and the man whose language you have mangled won't recognize it, so you are perfectly safe. But don't overdo this. While confidence is essential, persistence is disastrous; enlarge your foreign vocabulary or perish, as the old saying goes. Or as another ecumenical scribe has it, jargon is golden. Silence should be resorted to only *in extremis*. And never forget: *ad astra per aspera*.



A bishop ?

7. *Reports*. These are the duplicated materials which fill up the space in your baggage left by the shirts, towels, socks and handkerchiefs which you have left strewn in hotels, trains, friends' homes and conference laundries since leaving home. Reports are also useful for providing materials for speeches when you return to your SCM; however, some have found them disturbing since they seldom show any relation to the actual General Committee discussions and decisions. As one Federation veteran has said, "I don't care who reports as long as I write the reports".

Let your conscience be your guide. May your first General Committee not be the last, as it was mine; wide is the gate that leads to the Executive Committee.

Existentially yours,

SENIOR FRIEND.

COCHABAMBA

Laying the Foundations

EDMUND K. SHERRILL



EIGHTY SCM members and student leaders from eight Latin American countries, representing fifteen different denominations, came together on the last day of 1955 in the *Instituto Americano*, in Cochabamba, Bolivia, for a Leadership Training Course sponsored by the WSCF. There were delegations from Argentina, Uruguay, Paraguay, Brazil, Chile, Bolivia, Peru and Ecuador. The leaders were drawn from these same countries, with the exception of Philippe Maury, General Secretary of the Federation, who came to South America especially to participate in this conference.

Under the driving leadership of Valdo Galland, WSCF Secretary for Latin America, we worked hard right up to the close of the conference on Sunday, January 15. We had to, in order to do justice to the very full program of lectures and discussions he had planned. We began with the study of the biblical and theological bases of our common vocation as Christians, and then applied them to the situation of the Christian student in Latin America. At this point, Philippe Maury made his special contribution, by relating this material to the larger vision of the world mission of Christian students. These studies were accompanied by doctrinal instruction based on the Apostles' Creed, daily Bible study of the opening chapters of Genesis, and a program of corporate and individual devotions in which each of the traditions represented had an opportunity to contribute to the enrichment of our common experience of God. As the conference moved into its later phases, lectures gave way to group work — seminars on practical problems and commissions on such themes as politics, the university, vocation, and the ecumenical movement.

The situation in Latin America varies greatly from country to country, as we learned first hand from reports given by representatives of each, but confusion is common to all. The whole continent is clearly in a stage of transition, feeling its way towards a more adequate organization of society, particularly in its political, economic and educational aspects. But the intellectual who seeks to understand his society, the idealist who wishes to contribute to its progress, and the technician who feels his responsibility towards the millions without the basic tools necessary to better their lives, do not find in Christianity as it exists in Latin America, either Catholic

or Protestant, the leadership they need to reach their goals. Also, the general confusion of society deeply affects the university communities, with the result that many Christian students, plunged into these communities, do not find their faith of any value and succumb to the prevailing tendencies of cynicism, indiscipline and the lack of any sense of vocation. The organized churches are not helping very much. On the one hand we have a Roman Catholicism which is, in the words of a recent writer, "at best defective and at worst apostate"¹, interested principally in preserving its favoured position in the *status quo*, and on the other hand a Protestantism too often characterized by divisions, isolation from the world mission of the Body of Christ, and theological ignorance.

Having made this analysis, the conference did not try to propose an adequate solution or program, but rather to relate the Christian perspectives to it. I think almost everyone came away with a new or stronger conviction of the relevance of theology to our modern world. To many of the students this sort of discussion was a new experience, but at least this beginning of basic theological instruction can be followed up in local groups.

The discussions on the university demonstrated the responsibility of the Christian for the whole life of the university community, and suggested that only a theological perspective has the depth and power to effect a more unified vision of man's quest for, and use of, knowledge. In the area of politics, we weathered some fairly heavy going, largely because of the impossibility of making general statements than can apply to all the different situations on this continent. We evolved no political programs, and concluded that this was not our task in any case, but we did insist upon the responsibility of the individual Christian in politics, and the service which his Christian Association should perform in helping him to assume a more intelligent and creative role. We spoke much about our relation to the various denominational churches, achieving a new perspective on them, and becoming aware of new ways in which we may exercise our Christian obedience within them. The task of evangelism loomed large as perhaps the primary privilege and duty of our student groups within the university community.

Is it possible to evaluate our achievements? Only in part, since time will have to show whether the conference did give a new stimulus to the various local student groups. However, this much may certainly be said — that our horizons were considerably enlarged. Our Latin American Movements are not very strong, and the greatest danger I see is narrowness and provincialism stemming from our isolation from one another and from the World Church. I think we came away with two very real convictions: that the Federation offers us a field of common prayer, thought and action, where we can confront seriously the whole range of our Christian duty, and that we all need this contact with one another and the inspiration it can give us to do our daily tasks as God would wish. I believe we are laying the right foundations. With the help of the Lord, we will build on them.

¹ WILLIAM A. CLEBSCH, in *The Episcopal Overseas Mission Review*, Epiphany, 1956.

CHRISTIAN COMMUNITY

The Study Chalet in Australia



*Tapi Omas Simatupang
sia), S. Selvaretnam (ch
lain, Ceylon)*

1956 is a great year for Australia: as this article is being written, the members of the Executive Committee of the World Council of Churches are engaged on an extensive visit of many parts of the country; later in the year Melbourne will receive the Olympic Games, and last, but by no means least, during January Australia acted as host to a Federation conference for the first time in the history of the WSCF. These three-week "conversations on a given theme" have now become a part of the Federation's program, and play a unique role in giving small groups of students time to do some real thinking and reading — and to do it, moreover, in a Christian community amidst all the joys and stresses of living together.

Perhaps no better environment could be found for a study of "Christian Community" — with a corrective in the theme "Church and World", which was chosen for the Bible study — and these were the chalet themes for 1956. Our thirty-five participants came from eleven countries, five of them arriving directly from Asia (one on a UNESCO scholarship) and due to return there to work in their Movements; three came from the United States; one originally

Chalet members from Japan, United States, Pakistan, Fiji, Indonesia, Burma, India and Ceylon feeding kangaroos





Vincent Das (Pakistan)



S. Selvaretnam and Father Keith
Chittleborough, SSM (England)



Edward Caleb (Fiji)

from Britain and more recently from China; one from Japan; one from Fiji, in the South Pacific, and the rest were Australians and New Zealanders.

We would need a whole *Federation News* to tell all that we learned and experienced during those three weeks. But let Hope Robinson, from New Zealand, share a little of her daily diary with you, to give you some glimpses of chalet life. And then read what Tapi Omas Simatupang, from Indonesia, has to say by way of personal testimony to what the chalet meant to her. And before Australia finishes, let it say how much it has delighted in its first contact with the Federation on its own soil, and express the hope that it will not be long before it will be able once more to roll out the red carpet to its fellow members of the WSCF from overseas.

Some Glimpses of Chalet Life

Tuesday, January 17. Today, Tan, from Indonesia, led us all in intercessions. We joined together in the Lord's Prayer, each in his or her own language. This has since been treasured as one of the richest and most meaningful moments of the chalet. Here were eleven countries, different in language and culture, yet united in Christ.

Saturday, January 21. This evening we heard a report from the Pakistan SCM given by Vincent (a Presbyterian psychologist from Murray College), and by means of coloured slides saw something of the work done there. Afterwards, Lindsay (an Australian, accomplished in both music and wit) took us with him as he relived, again with slides, a trip taken through Central Australia. "This prehistoric animal is a cross between a tadpole, a scorpion and a halfpenny!"

Monday, January 23. Lucy Burt, formerly a university teacher in China, and now working for the Indian SCM, arrived back today from a Friends' conference. She had already spent a week with us, ably representing the Chinese situation and bringing a view of life that only a Quaker can bring.

Tuesday, January 24. Recreation has not been forgotten. The concert tonight showed plenty of talent, and many new songs were learned. Maori songs, Indonesian dances, American ditties, plus an introduction to the "Maid" from Tennessee, helped widen our cultural horizons! We also learned something about discipline in the Pakistan women's army from Vincent.

Thursday, January 26. This morning we began earlier than usual — and at eight we were driving through the Blue Mountains. After creeping down a tortuous road in low gear, we were confronted by a mountainous wall of rock which the bus went right through, following an underground stream — and we were there: the Jenolan Caves. Last week our excursion was to an attractive Sydney beach, and on the return trip members stopped to photograph and fondle koala bears, kangaroos and emus at Koala Park.

Saturday, January 28. The Americans took over in the middle of a quiet Saturday afternoon and organized a baseball game. Jack Lewis (the lanky “guy” from the Texas Faith and Life Community) and Ben (who had the foresight to bring his wife with him) were the only ones who knew the rules, but, as usual, Arun (formerly SCM secretary in India and now working with the Australian SCM) began to direct the game from the other side. Father Keith, SSM, dashes wildly into first base, his cassock round his knees! Little wonder that the major occupation was laughter and not baseball.

What is the “Sign of Jonah”? As we were beginning to see the message of this book through our Bible studies and in the play, “Justice for Jonah”, presented during the first week, today some of us, under the able guidance of Ben, performed “The Sign of Jonah”, a translation of a play written by a German pastor. Jonah came right into our midst.

Sunday, January 29. The chalet is full of surprises! As we sat quietly discussing the internal problems of an SCM branch, Thamby (the Rev. S. Selvaretnam from Jaffna ashram, and our Federation visitor) went quickly to the door to greet Dr. Visser ‘t Hooft, General Secretary of the World Council of Churches, an unexpected caller. He gave us insights into his recent visit to the Church of South India and to students in Singapore — and was engaged in earnest conversation with Tan and Omas. (Philip Potter of the World Council Youth Department came the day after and gave us a quick glimpse of student Christian groups in the West Indies, Japan and the Philippines.)

Wednesday, February 1. The commissions reported today. Our four groups had studied the practical application of the theme, “Community”, to various situations. A library, well run by Bronwen Murdoch, a vivacious member of two previous chalets, greatly aided us all in our search for relevant information.

Friday, February 3. Final day. After Jack had ably summed up the theme this morning, saying that the Christian community must be both a revolutionary and a reconciling agent, Leila (late of the Federation staff, recently married to Peter Bailey, a public servant in Canberra) and Peter conducted our closing service. “Now thank we all our God” — and people begin to move off: Zau to Burma, Leslie to Ceylon, Jill, Ron, Murray, Hope and Ann to New Zealand, the Americans, Ben and Cap, on a round-the-world journey, to Indonesia, Malaya, Thailand, Burma, India, Pakistan, Jerusalem, Cairo, Athens, Geneva, Paris, London — and then to Nashville, Tennessee. The chalet is over!

Through Indonesian Eyes

The chalet almost comes to an end. For three weeks I have lived together with thirty-five fellow Christians from eleven different countries. In her introduction on the first day, Leila pointed out that this chalet would be an experience of living in a Christian community. During the first days I sometimes found it hard to communicate with the others, partly because of the language difficulties, but partly due to my lack of seriousness in attempting to understand them. As the days went by, we found ourselves beginning to know each other better. We worshipped together; we washed the dishes together; and when I look back I am really grateful that I have had the opportunity to experience this: people from several countries, from different races, sometimes entirely different cultural backgrounds, have come together and have been able to live in fellowship, whereas the world of today can only live in tensions. This is made possible because we are one in Him — in Christ our Lord; and again and again I realize this with new intensity.

We have listened to addresses, have studied topics concerning the theme of the chalet, and have had discussions. In the commissions we have tried to find the significance of the Christian community, the nature of the university as a community of professors and students in pursuit of knowledge, studied the nature of the political community, our mission in the modern world, and the SCM and the Church. These topics led us to consider other questions and problems which are related to them.

In analyzing the university as a community, and the part which hostels and residential colleges can play in it, we have to consider actual situations. Merely living together does not guarantee that students get to know one another. The question arose of how the SCM can make a more intensive contribution, especially in universities where most students cannot get the opportunity to live together. Pastoral care is the key word in this case; but so often we fail in our attempts to care for friends as persons, because our approach is merely out of duty and not out of love. As Thamby pointed out, when we fail, the question we must ask of ourselves is, "Lord, is it I?"

These studies have made clear to me what a Christian community should be like, what the Church is, and how we often fail in our human efforts to come near to these goals.

In confronting the Church and the world, we all realize that God's purpose with us Christians is not that we should live in a "cosy corner", but that we should be responsible for all of society. God is Master of all. Seeing the play, "The Sign of Jonah", brought this out very clearly. How great is this responsibility of being a Christian! After such studies and addresses, I sometimes come to think in despair, "I am not able to do this in my own strength". But is not this my human pride? I myself cannot do anything: it is only when God acts through me that I am able to say, "Here am I, send me".

After the chalet all of us will go back to our own places. I am going back to the SCM in Indonesia. I think of all the students there. Many are apparently lonely; many are so worried about material needs, and the SCM is so limited in its resources to give them guidance and nurture.

God from whom all strength comes, give us courage in facing our task!



Student distributing leaflets

STUDENTS AND THE STRIKE

RISTO LEHTONEN

General Secretary of the Finnish SCM

THE general strike in Finland was undoubtedly caused by a long-continued disease in the economic life of the country, as well as by the lack of a consistent financial program. The situation unexpectedly came to a crisis when the government withdrew subsidies from some agricultural products, which immediately caused many increases in the prices of the most important food products. This provided the Federation of Trade Unions (SAK) with a formal reason for claiming higher wages. The demands were presented, and employers were warned of the possibility of a general strike. No-one outside the leading trade union circles actually took this seriously. Thus the negotiations failed, and the general strike, a very effective one, came as a great surprise to most people.

Fundamentally, the trade unions did not aim merely at a temporary improvement in the prevailing standard of living of the workers; the ultimate aim was that the workers should also have their share in the increase in the national income. This is not possible as long as wages are tied to a cost of living index. Accordingly, it was first of all a question of who should control the distribution of national income and in what proportions it should be distributed.

The strike began at a disadvantageous time for the workers. In the wood-working industry, the most important in the country, it caused scarcely any disturbance, for, because of easy transportation during the winter, the stores were full, and therefore it was rather advantageous to close the factories for some weeks. It was evident, too, that the workers were not entirely unanimous about the necessity of the strike. Moreover, at the time of the outbreak of the general strike, some of the contracts between employers and trade unions were still valid, which made the legality of the strike questionable.

The strike soon revealed clearly the softness of the cabinet as opposed to the strong ambitions of the trade unions. This appeared most plainly in the so-called "petrol war". The trade unions gave threatening orders to the town authorities to switch off the electric current used by the petrol companies,

because they were not willing to agree to the demands of the strike committee for limiting the selling of petrol. Disorders occurred in many towns when groups of strikers tried to use force to prevent the delivery of petrol.

The strike continued tenaciously for nineteen days. Towards its end numerous families, especially those with many children, naturally got into great financial difficulty, and support given by the strike committee was insufficient. The idea arose spontaneously in various SCM groups of students helping in this situation. Students were called together by telephone (other means of communication were blocked), and a collection for the strikers' families was suggested. The discussion which ensued showed that what some students considered as a great danger seemed to others to be a Christian duty at the moment.

Society was splitting into two clearly defined camps. If the church should identify itself with pharisaical right-wing thinking and close its eyes to the distress of human beings, it would be false to its vocation. Love of one's neighbour based on the Gospel must know no limits, must not even inquire into the partial responsibility of the distressed for the prevailing situation. On the other hand, it was emphasized that a collection for the strikers would mean essentially support to the strikers' front and an attitude of acceptance towards the struggle. Moreover, it would give support to the disorders which had occurred, as well as to the struggle of the trade unions against parliamentarianism. Finally, the opinion was expressed that such action might endanger the actual task of the SCM among students, most of whom had taken a consistent attitude against the strike.

The first discussion made a rather confusing impression on those present. The following day, however, some new light was thrown on the situation. The representatives of the labour unions agreed that, if the collection took place, it would not be used as a means of propaganda in favour of the strike.

The petrol war



The employers' association likewise acknowledged that the collection was justified as a sort of "Red Cross work in the war".

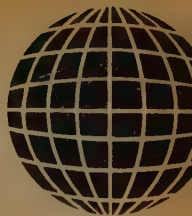
A workable plan was gradually developed. Instead of collecting money from door to door, the SCM decided to collect provisions. The vicar of one of the predominantly labour parishes was invited to inform students on the actual situation. As the plan matured, opinion was united in favour of the collection.

The following day was full of feverish preparations. The students undertook various tasks, arranging to take turns on duty. Most of the numerous congregations in Helsinki took part by providing space for the reception of provisions in their houses. The distribution of the gifts was carried on through the deaconesses. Informing people of the undertaking required more work than anything else, for effective publicity in a city as large as Helsinki requires tens of thousands of information leaflets. However, circumstances were favourable for, since the newspapers were not appearing, people were, of course, exceedingly hungry for any news. On busy streets the mimeographed papers issued by some parties and news agencies were real "best sellers". So the SCM mimeographed some leaflets which described briefly the principles on which the collection was being made and the duties of Christians to one another, as well as the practical measures being taken. Copies were distributed on central street corners, which were crowded with people who were walking because means of transportation had stopped. Young people from many congregations participated; some got into interesting discussions on the streets; caustic comments were directed at others, and numerous irritated telephone calls came into the SCM office. However, news of the collection was spread very effectively, and less than two hours after the first leaflets went out, gifts began to arrive at the SCM office.

The results of the collection were surprisingly good. Every night during the operation hundreds of parcels were brought to the deaconesses for distribution. Many students devoted whole days to the work, and some even spent nights at the duplicating machine. Introduced by the students, the idea spread quickly through the church. The speech of the Archbishop of Finland, in which he emphasized the importance of Christian love and its absolute quality, was broadcast. It can be said that if the SCM had not responded to the challenge of the situation, such an extensive united front would scarcely have been formed in the various parishes.

In judging the significance of the collection one must not undervalue its material results. More important, however, was the fact that the collection was a marvellous proof of the power of the Gospel to produce an attitude which does not acknowledge the traditional boundaries which divide people from one another. The church of Finland, as well as the students, have until now allied themselves too exclusively with conservative thinking, without acknowledging even the justified claims of the working class. The strike collection proved that the Gospel breaks such customary groupings. It was extremely good for many students to be compelled to take a personal stand towards social and political problems of our day. Undoubtedly the situation opened many eyes which in a new way were enlightened by the Gospel.

DERATION AROUND THE WORLD



Serving God's Plan

Many members of the Christian Student Union of Greece have taken part in a campaign organized by the National Foundation with the purpose of making contact with the people of the countryside, and talking with them about their problems and needs. The following are extracts from a letter written by one student from the frontier regions of Mount Grammos on the Greek-Albanian border, which has suffered terribly in the war and post-war period and where, as he says, "every family mourns half of its members".

"I have had the honour of living among these people for three weeks, fulfilling a double purpose: first, to study how they live and to experience the inspiring influence of their kindness and hospitality, and second, to bring to them the message which is being sent to all the Greek villages by the Royal National Foundation and the Student Christian Union.

"My personal program provides for visits to nine villages of which, with God's help, I have already visited seven. I stay in each village for three days, during which I work as follows. Every afternoon the villagers gather in the central square to listen to lectures on various subjects, which are always followed by discussion. They are shown how to raise the standard of living of the village, as well as its spiritual and cultural level. Hundreds of Greek villages have already been helped in this way. The National Foundation provides for this purpose interest-free three-year

loans, and technical, farm and house-keeping schools, at which attendance is free...

"Another lecture explains to the villagers some things about our country of which they often know very little: what the state is and how it was born, how Christianity was influential in the formation of society, the abolition of slavery and the birth of the republic, the rights and duties of citizens of a republic, what the laws, the constitution, the parliament and the government are and how they are constituted, and the rights and duties of the king...

"Besides this, my program also includes a special lesson for the school-boys, with some plays and songs, and one special meeting with the communal council of each village. At the end, as a student of medicine, I always hold some consultation hours for patients. These are usually held in the school, while I visit other patients in their homes.

"This is a mere account of the work done in every village, and it would take much time and space to describe the feeling of friendliness and the human contacts which grow up by God's grace in such circumstances. I should like to emphasize how His grace operates even in details, to prepare the ground for each of my days. There are, of course, sometimes difficulties. But they only make it possible for us to say with St. Paul: 'Thou therefore endure hardness, as a good soldier of Jesus Christ.' We go to every village as strangers, and leave it as friends and as objects almost of reverence, a reverence of which we know ourselves to be quite unworthy.

"I am writing you all this to explain the spirit of the work being done by ninety students in eight hundred far-away villages of Greece. Perhaps this effort will play a small part in God's plan for the construction of a 'Christian Greece'."

Proposed Merger

Representatives of three denominational Student Movements in the United States, the Disciples of Christ Student Fellowship, the United Student Fellowship (Congregational, and Evangelical and Reformed), and Presbyterian USA met at Chicago, November 11-13, 1955, to begin negotiations towards merging these three Movements. If the contracting parties come to agreement, the Movements will merge in about three years. They hope that this is a first step in the creation of a more limited Student Christian Movement in the United States.

The delegates met at the conference house of Chicago Theological Seminary (Congregational) in the presence of official observers from nearly all of the Movements, YMCA, YWCA and denominational, that are related to the World's Student Christian Federation through the United Student Christian Council in the USA. They first of all pledged that their negotiations and merger would in no way decrease their participation in USCC. The new united Movement would be the Student Movement of several denominations just as the Lutheran Student Association is the Student Movement of seven Lutheran groups in America.

The delegates agreed that *merger* did not mean another set of coordinating organizations: it meant abolishing present organizations, committees and conferences in favour of the structure created by the new Movement. The united Movement must continue a close relationship with the sponsoring churches as the official Student Movement of these denominations. It is also hoped that a number of smaller denominations which do not have Student Movements

will join as sponsoring denominations. The Evangelical United Brethren Church, the Church of the Brethren and the Colored Methodist Episcopal Church have expressed interest in doing so.

The aim of the merger was seen to be (1) the creation at small colleges of one inclusive United Student Christian Association, which would be related to as many Movements as possible; (2) the continued existence at large universities of the present groups, and indeed a possible increase in the number of groups, but all related to one Movement outside the campus and thus pledging close cooperation in the development of a united program and witness to the campus. Doors are to be left open for other Movements to join at any time — nationally, regionally or locally. A document outlining the theory and practical proposals for the merger was drafted and referred to Movement councils which will meet this summer. It is assumed that each Movement will "receive" the proposals and refer them to local groups for study during 1956-57, and that the Movements will take some sort of official action in the summer of 1957. Meanwhile many different kinds of groups are studying the proposals — student pastors, denominational officials and students.

USCC on Racial Tension

The Executive Committee of the United Student Christian Council, which is composed of twelve SCMs in the United States related to the Federation, at its meeting on February 12 took prompt action in condemning racial tensions in American academic communities. Since the Supreme Court forbade segregation by race in tax-supported educational institutions, there have been a few unfortunate incidents in southern universities, for example, the expulsion of Miss Lucy from the University of Alabama following mob action after she enrolled.

The Executive Committee reviewed the encouraging progress that was being



"The Hill", by Claude Clark, Talladega College, Alabama

made as integration was being accomplished in American colleges and universities all across the country. In many cases student Christian groups have paved the way for the arrival of negro students in such a way that there have been no unfortunate incidents. At the same time the Executive Committee pointed to the need for campus Christian fellowships to confess their failures and limitations.

The text of the resolution voted is as follows :

The United Student Christian Council's Executive Committee is deeply troubled about incidents indicating heightened racial tension in American academic communities.

We confess as Christians that we all are involved in what has happened and that we have failed to seek adequately reconciliation between those of different races. Our faith in a God of Justice and Mercy compels us to reaffirm the statement on racial integration adopted by the XII General

Assembly of the United Student Christian Council, expressing support, "because we are all brothers in Christ, of the Supreme Court decision on the elimination of racial segregation in public schools; urge all member Movements to renew their efforts for racial integration on all levels of their organizations, including their local churches; urge all member Movements to encourage college and university administrations to take steps towards racial integration on the campus and in the community; urge all member Movements to emphasize in their program, racial integration in dormitories, eating places, theatres, etc., as well as develop a positive approach to inter-cultural relations on the campus."

We beseech the prayers of Christian people throughout the world, as we are deeply involved in the complex issues of racial conflict, so that we may be guided to seek mutual understanding and justice that God's will for reconciliation may be done.

PRAY ONE FOR ANOTHER

July 1-7

China : The Student YMCA and YWCA, affiliated Movements of the WSCF in China. Please pray for their work of witness and their unity with all other members of the Federation.

India : Meetings for freshers take place in most unions. Please pray for faithfulness in the SCM committees in carrying through a full SCM program.

WSCF : Please pray for the stenographers and other office workers in Geneva during this period of intense work before the General Committee.

July 9-14

SCM of Great Britain and Ireland : Philip Lee-Woolf, General Secretary ; Barbara How, Assistant General Secretary.

Great Britain : Study Conference, Swanwick, July 9 - 18. Chaplains' Conference, Swanwick, July 9 - 14.

Holland : NCSV Summer Conference, July 10 - 13. NCSV summer camps for high school boys and girls, mid-July to end of August.

WSCF : Visit of Alice Otterness to Study Swanwick.

July 15 - 21

SCM of Switzerland : Jean Anderfuhren, Chairman ; Robert Hassler, Secretary ; Walter Neidhart, Philippe Gilliéron, Pierre Gander, Georges Borel, Student Pastors.

Switzerland : National Camp, July 16 - 22.

New Zealand : Federation Week Activities, July 15-22.

WSCF : Theological Education Consultation, sponsored jointly by the WSCF and the World Council of Churches, July 15-18.

July 22 - 28

Russian SCM outside Russia : Cyrille Eltchaninoff, General Secretary. Please pray for the many summer camps and activities of the RSCM in France, other Western European countries and the United States.

USA : Baptist Student Movement — annual meeting of American Baptist Educational Association including all university pastors.

WSCF : Please pray for the health and safety of the many delegates travelling to the Federation General Committee and related conferences.

July 29 - August 4

SCM of Germany :

Peter Kreyssig, General Secretary ; Christoph Rhein, Christoph Hahn, Gerhard Fichtner, Secretaries ; Odeh Suardi, Fraternal Secretary from Indonesia ; Gerhard Bassarak, Secretary ; Elisabeth Adler, Secretary.

Please pray for the staff of the *German Studentengemeinde* that their hands may be strengthened this summer in the work involved in the Federation General Committee and conferences being held in Germany.

Germany and WSCF : Ecumenical Summer Conference, sponsored jointly by the German SCM and the WSCF, Mannheim, August 2-6.

Ecumenical Institute : Theological Students' Course, Bossey, Switzerland, August 4-24.

August 5 - 11

SCA of South Africa : W. S. Conradie, General Secretary. Please pray for the staff and work of the five sections of the SCA — Afrikaans-speaking, English-speaking, Bantu, Coloured and Indian, and for its SVM.

Germany : Kirchentag, Frankfurt, August 8-12. This is the great lay-sponsored church rally in Germany, and this year its student section will be attended by many General Committee delegates.

Holland : NCSV Ecumenical Conference near Mannheim, Germany, August 7-13.

WSCF : Race Consultation, Political Consultation, and University Commission Consultation, Mannheim, Germany, August 7-11.

August 12 - 18

WSCF General Committee : Tutzing, Germany, August 12-26. Theme : Jesus Christ the Reconciler.

USA :

Triennial staff seminar for Student YMCA-YWCA-SCA professional staff, Ashland, Wisconsin, August 10-24.

Joint meeting of youth and student officers of Presbyterian Church US, Presbyterian Church USA and United Presbyterian Church, Hanover College, Hanover, Indiana, August 11-18.

August 19 - 25

WSCF General Committee : Tutzing, Germany, August 12-26.

USA :

Meeting of National Methodist Student Commission of Methodist Student Movement, Brevard, North Carolina, August 18-24 ; Methodist Student Movement Leadership Training Conference, Lake Tahoe, Calif., August 24-31.

Council of Lutheran Student Association, Gettysburg, Pa., August 21-24.

August 26 - September 1

United Student Christian Council in the United States and its member Movements : In the coming weeks USCC and most of its member Movements will be having their annual conferences in preparation for the opening of the new university year. Please pray for the Christian witness of these Movements on American campuses, for their work of training their tens of thousands of members to become active and responsible lay Christian leaders, and for their united efforts in USCC.

USCC :

Herluf Jensen, Executive Secretary ; Thomas Wieser, Fred Stoerker, Secretaries ; Norman Hjelm, Student Chairman.

Disciples of Christ Student Fellowship : Parker Rossman, Executive Secretary (on leave to WSCF) ; Robert Bates, Assistant Executive Secretary ; Richard Dickinson, Student Chairman.

Lutheran Student Association of America : Gordon Dahl, President.

Presbyterian Church US Student Movement : Malcolm McIver, Director ; Elizabeth McWhorther, Associate Director ; Alice Lewis, Moderator of Westminster Fellowship.

Protestant Episcopal Student Movement : Philip Zabriskie, General Secretary ; Louise Gehan, Associate Secretary.

USA :

LSAA National Ashram, Gettysburg College, Gettysburg, Pa., August 25-30.

Disciples of Christ Student Fellowship Conference, Estes Park, Colorado, August 26 - September 1.

Presbyterian Church US, Oklahoma-Arkansas-Missouri Student Conference, Dwight Mission, Oklahoma, August 26 - September 1 ; Study and Leadership Conference for students, Montreat, North Carolina, August 27 - September 1.

Methodist Student Movement Leadership Training Conferences at Lake Poinsett, South Dakota, and Mt. Sequoyah, Arkansas, August 26 - September 1.

National Canterbury Association (Protestant Episcopal Student Movement), Executive Commission, September 1-4. Please pray for guidance as it faces its primary concern of relating students to the Church and to the emerging Student Christian Associations on their campuses.

Germany : Conference of new *Vertrauensstudenten* (student leaders) in Berlin, August 18-31.

Sweden : Summer conference, Stjärnholm, August 26-30.

FEDERATION NEWS

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STAFF

news

Alice Otterness : spent five weeks in Scandinavia, visiting SCMs in Finland, Sweden (where she participated in a Swedish-Danish-German conference), Norway and Denmark, and on her return journey attended the German Student Pastors' Conference at Arnoldshain.

Valdo Galland : has continued his three-months' tour of Africa, holding the first West African Leaders' Consultation in Ibadan, Nigeria. In May he is in the Union of South Africa, and will visit the Central African Federation before coming to Geneva early in June.

Kyaw Than : has participated in the sixtieth anniversary celebrations of the Dutch SCM (NCSV), attended a camp-conference of the Austrian SCM near Vienna, and also a consultation on foreign students, sponsored jointly by the WSCF and World Council of Churches' Youth Department, in Bièvres, near Paris.

T. V. Philip : after a period of rest in India has participated in the meeting of the Federal Council of the SCMs of India, Pakistan and Ceylon and spent two weeks in Pakistan before leaving for Geneva.

Ed Dirks : has continued his three-months' tour in Asia for the University Commission, and in May and June is visiting Hong Kong, Japan, possibly Korea, the Philippines, and Honolulu before returning to the United States June 30.

Parker Rossman : attended the National Congress of the French SCM at Aix-en-Provence, the German Student Pastors' Conference at Arnoldshain, visited Tutzing and Mannheim in preparation for Federation meetings there this summer, and in May will attend a conference of the Russian SCM outside Russia in Bièvres. Early in June he will spend two weeks visiting local *Studentengemeinden* in Germany.

Philippe Maury : has been working in the office in preparation for the General Committee and other WSCF summer meetings.